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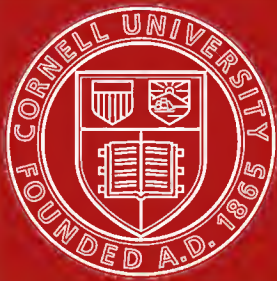


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THE HILLS AND THE CORN
A LEGEND OF THE K^UKECHÍ INDIANS OF GUATEMALA
PUT IN WRITING
BY THE LATE TIBURTIUS KAÁL AND OTHERS
AND TRANSLATED INTO ENGLISH
BY
ROBERT BURKITT

The mountains skipped like rams, and the
little hills like lambs.—BOOK OF PSALMS.

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PREFACE

When you try to get hold ov a fairy tale in Indian, you hav two principal difficulties. One ov the two iz to get an Indian who can tel a fairy tale. Many Indians, in my experience, cant tel fairy tales. Some Indians hav never heard fairy tales: and thoz that hav, very ofen dont remember what they hav heard. They hav heard some tale, told by an old woman at the fire, perhaps, when they wer half asleep, or told by an old man at a feast, when they wer half drunk: and they remember scraps ov the tale, very likely, and know the tale again when they hear it; but when you ask them themselvs to tel the tale, they ar very likely to be floord. That iz the first difficulty.

And then comes the other, and more vexatious one. When you do find a man who can tel a tale, you stil cant get the tale down on paper. You cant get down the actual Indian. You cant get down the mans words. You cant get a mans words down in English, without short hand: much less in Indian. Ov course you might remember some ov the mans expressions: and in the end no dout you could put something together that would be intelligible Indian: and might, in fact, be very good Indian:—but it would be *your* Indian. It might be az good az the real thing. It might be az good az Indians Indian. But it could not profess to be anything but your Indian. You might az wel, I should supoze, rite the thing in English at once.

The Indian ov this little tale iz the real thing. The difficulty about getting Indians Indian waz got over, by having the tale ritten by Indians themselvs.

Ther ar not many, but ther ar Indians, here and there—mostly about the towns ov Kobán and Karchá—who can read and rite, in some fashion, in their own language. The riting they can do, az you may supoze, iz not apt to be any thing very fine. The men ar more used to grasping a bush nife than a pen, and besides, even to Indians themselvs, riting in Indian iz not such plain sailing az you might think. The men hav learnd reading and riting, not in conexion with Indian, but az something that belongs to Spanish. In riting Indian, they hav no models. Each man spels, and divides hiz words, or joins them together, acording to hiz notion at the moment: and he iz lucky if he gets through many moments without leaving some word altogether out. Each man iz a pioneer. An Indian riting Indian iz exploring hiz own language.

However, it *iz* hiz own language. And I thought that if any thing worth looking at, in Indian, waz to be got at all, it would hav to be through some ov thozе men. I made the experiment. It happend that two ov the men that I got hold ov, one ov them a Kobán man, and the other a Karchá man, each new something ov this tale—it waz a tale I had heard something ov before—and I got each man to rite out for me what he new.

The two ritings, when they wer done, ov course wer not alike. And it turnd out that one ov the two men, the Kobán man, not only rote much better than the other, but new much more ov the story. At the same time that other man, who new less ov the story, new an intresting part ov it that the Kobán man didnt know. What I did then,—I had the Kobán man read the other mans story, and incorporate the other mans story with hiz own. Some paragraphs ov hiz own wer dropt, and new paragraphs wer added. And throughout the tale, at the same time, the corectness ov the language waz closely examind.

Finally, az a check on slips ov the pen, more than az any thing else, I had the revized tale ritten out afresh by a third man, who new nothing about the tale, but who had learnd reading and riting in my alfabet. The man found nothing ov the nature ov a mistake, whether in words or in pronunciation: but he made some slight improvements ov fraze.

The rezult ov the process iz the tale az it now stands. You wil find plenty ov faults ov compozition in the tale. The telling iz uneven. Some points ar brought plainly before you, and others seem to be unduly slighted. You ar struck by abrupt transitions. Possibly ther ar points left out. And so on. But on the hole, considering the riters, I think the tale iz not a bad job.

The Kobán man, who ended by doing nearly all the riting ov the tale, waz a certāin Tiburtius Kaál. He waz much the most competent man that could be found: and he iz now, I am sorry to say, dead.

I am able to prezent you with hiz picture. Tiburtius waz a pure Indian, with features, az you may see, ov that somewhat Jewish cast, which iz not at all uncommon among theze Indians, Hiz hair waz stil black, but he waz now a man ov over sixty. For a long time past, he had been one ov the chief men, in fact waz the chief man—the father ov the town, az they say—among the Kobán Indians. He waz a man ov sharp wits, ov course—too sharp, hiz enemies said: and he waz that uncommon bird, an Indian ov what you might call a literary turn. He read and rote in Spanish az wel az any body, and he had made a hobby ov reading and riting in Indian. He had even invented an alfabet for Indian. He rote, in the form ov a speech, a life ov Saint Dominic, in Indian—Saint Dominic iz the patron Saint ov Kobán: and a life ov Saint John Baptist, the patron ov an other Kekchí town: and he rote pieces to be spoken by the mummers at feasts: and various other things.

This fairy tale that I am sending you, which Tiburtius had promist to follow with others, turnd out to be hiz last riting. He had a stroke ov palzy at the beginning ov the year [1918], and he died in July.—This little picture [Plate IV] iz a view at the foot ov the calvary hil, in the town ov Kobán. The hil which iz to the right iz where Tiburtius is buried.

Tiburtius belonged not to this prezent day ov progress, and liberalizm (az the name iz), in Guatemala, but to a day a little before it: when the country waz stil out ov the world: when the land owners wer not yet planters: when the jolly labour recruiter, and the daggletail scool mistress, wer objects stil below the horizon: when the Indian waz oprest, without also being continually dragd about and interfered with: and Indian society and customs, and Indian learning, such az it waz, stil flourisht under the shadow ov the church. That day is gon. Whatever the prezent day may produce, it wil probably produce nothing rezembling Tiburtius Kaál.

To come back to the fairy tale—or to the tale: ther ar no precise fairies in it—the tale iz entitled by Tiburtius, a Thing that happend in ancient times, through the stealing ov Shukanéps dauter: but I supoze it might az wel be entitled The Hils and the Corn. The main buziness ov the tale iz a hiding and recovery ov corn. The persons ar hils and animals.

Quare populi meditati sunt inania?—Thoze who make a sience ov fairy tales, wil be able I supoze, at once, to declare the interpretation ov the tale, and to identify the tale with any one ov a dozen others. For my own part, I find the tale dul. And I should supoze that the chief intrest ov the tale would lie, not in the tale itself, but in the fact ov its being prezented in authentic Indian. The tale would be intresting, I should supoze, not so much to thoze who for any reazon wer intrested in fairy tales, az to thoze who wer intrested in the Maya languages.

And that iz why it iz that I hav made the translation the sort ov translation that it iz. You wil see at once that it iz not a free translation. It iz a translation meant to be ov use, especially, to readers who wish to follow the Indian. It iz meant to be az nearly as possible, a translation ov that slavish kind that scool boys call a key.—I say, az nearly az possible: becauz any thing like a word for word translation, from a Maya language into English, iz not az a rule possible. The two languages ar so differently put together, they step with such unequal steps, that any intelligible translation from one to the other iz bound to be a loose translation. But ther ar degrees ov looseness: and I hav taken pains, in my translation, to make the looseness a minimum.

I think that most readers ov the Indian wil find the translation a decided help: at the same time that thoz who cannot follow the Indian, and hav to accept the translation, wil find the translation readable. And for them, I might say this: many translators, including Indians themselv, hav a propensity to what you might call, heighten the Indian: to make it say more, or speak finer, or more sofisticatedly, than it realy does. That iz very eazy to do: and it iz something that I hav particularly avoided. I think that readers ov the translation only, wil yet get a right impression from it, not merely ov the matter ov what the Indian says, but what I supoze may be thought more important, ov the level ov the words in which the Indian says it.

The foot notes that I hav added to the translation ar mostly to point out defects in it: or at least to point out discrepancies between the Indian and the English. The discrepancies ar realy what make the translation intelligible, and the number ov them iz endless. Thoz that I hav noticed must be taken merely az samples ov the great heaps that I hav not noticed.

Ther iz one point ov discrepancy between the Indian and the English, that might attract the notice ov any body, though it did not at first attract my own. When the paragraphs ov Indian and English ar put side by side, you see that the English, in most cases, turns out a trifle longer than the Indian. The reason ov that, iz not that Indian iz a briefer language than English, but simply, I believ, that any close translation haz a tendency to be longer than the original.

The Indian ov the tale iz not mine, but the apearance ov it on paper iz mine, and might hav been different. The division into paragraphs iz mine. And the division ov words iz mine: or at least Im responsible for it. And the spelling iz mine:—and it remains for me to explain that spelling.

I wil explain az little az possible; and I wil begin by taking something for granted. The language ov the tale iz Kekchí. And the reader ov the Indian may not be particularly acquainted with Kekchí. But he must, by supozition, be acquainted with some one ov the Maya languages. He must, consequently, already be acquainted, in general, with the sounds and pronunciation ov thoz languages. That iz what I take for granted. I shal escape, in general, from having to explain sounds or pronunciation. Ther may be one or two peculiarities in the pronunciation ov Kekchí to mention: but in the main, what I hav to speak ov, wil be not sounds in themselvs, but only my way ov riting.

Acording to that way ov riting, the point ov accent in a word will be markt with a ritten accent. Doing the same in English, the word Muzeum would apear, Muzéum, so, with an accent on the E. And no matter if the word iz only one syllable:—Cat, and Dog, if they wer Indian, would apear, Cát, so: and, Dóg, so. The accented syllable ov a word wil be markt, no matter if ther iz no other syllable.

It does not follow that evry word, ov whatever syllables, wil hav an accent mark. Ther may be no accent to mark. Supoze you say, Where iz he going? You might very likely so say it, that on the plan ov the Indian, I should rite it in this way—Whére iz he góing?—leaving the lz and the He, both without a mark. That would mean that you spoke the lz and the He completely without accent. You made the lz, and the He, like the lng ov Going: like mere apendages to the other words. When you so speak, in the Indian I shal so rite. Syllables that ar supozed to be spoken without independent accent, no matter if they make separat words, wil apear with no accent mark.

You wil see, in the Indian, many unaccented words ov more than one syllable. **Taqlá** iz to Send: but in saying **taqla éb**, Send them, the **taqla**, though it iz two syllables, haz no independent accent. The two words ar spoken like some single word ov three syllables. And you might mark the pronunciation in this way: **táqla éb**. The first syllable ov the **taqla** wil hav a slight accent, like the slight accent on the first syllable ov our word Recomend: a secondary accent. But secondary accent I dont pretend to mark.

The distribution ov accent among words being partly at the wil ov the speaker, the distribution in the Indian ought not to be my own. And it iz not my own. I had the speakers, that iz to say the ritters, read aloud, on purpose, what they had ritten. I noted their accentuation in a copy, and I giv you their accentuation.

Now about the letters.—Pronounce the vowels az in Spanish, and the consonants az in English. That iz the main rule. The reader wil make alowance for thozе slight regular differences, that ther ar, between the Indian and English pronunciations ov what you might call the same sounds. Pronounce the vowels

az in Spanish, and the consonants az in English—*az nearly az Indian allows*.—And with that rule, most ov the spelling needs no further explanation. The points I go on to speak ov wil be points where the rule fails: or where you might wish to be made more certain.

B, in the Maya languages, iz very variously pronounced: and a traveler, according to the Maya language he iz listening to, wil take the B—some times for B: and some times for P, or V, or W, or M: or for some mixture ov them. The Kekchí variety comes az near to the English B, az it iz possible for a Maya language B to come. At the beginning ov a word, the English imitation ov the Kekchí B wil be our B: but at the end ov a word, wil be our P. The English for this name, **Xukanéb**, that you see in the tale, wil be Shukanép, ending in P.

H iz the H ov Hat: not silent, az in Spanish: and not the Spanish J.

J iz the Indian aproximation to the Spanish J: that iz, to the CH ov the Scottish Loch.

Q iz that sticky K-sound, ov the south Maya languages, which iz made at the far back ov the mouth.

X, according to the custom ov the country, iz the old Spanish X: that iz, the English SH.

Λ. This letter, which looks like a V upside down, iz to stand for the Maya-language choke. I hav to apologize for the letter, az an article ov my own invention: and I wil giv you an example ov its use.

Take the word for Fire wood. The word happens to be the same in nearly all the Maya languages (including Maya), so that any probable reader ov the Indian may be supozed to know the word by sound. The word iz **sfa**. It iz commonly ritten SI, az if it waz like our See. But you wil notice in pronouncing the Indian,

that the sound ov the I iz not the last thing in the word. The sound ov the I comes to a remarkable sudden end. The choke ends it. The sound ov the I iz choked off. That silent choke iz the last thing in the word, and what makes the word different from our See. I rite the word for Fire wood, SIA (S, I, choke).

The choke, though in itself it iz silent, iz az plain az any other consonant. You dont hear it, but you hear its efects. In the word **síA**, az you hav just seen, the choke brings the I to a sudden stop. In the Rabinal word **Δám**, meaning a Bridge, the choke comes first: and the efect iz to giv the A a sudden start. In the Kekchí word **aaín**, which means This, the choke iz between the A and the I, and the efect iz a sharp break between them.—Leav out the choke, in theze words, and in stead ov **síA**, Fire wood, you hav plain **sí**, which in Kekchí means a Gift: in stead ov **Δám**, a Bridge, you hav plain **ám**, a Spider: in stead ov **aaín**, This, you hav **aín**, an Alligator.

That brings me to the end ov the alfabet. But besides individual letters, ther ar some combinations to look at.

TH is not to be the TH ov Thorn, it iz to be like the TH ov Short-horn. This word, **hithó**, meaning Loose, that you see in the tale, iz to be read *hit-bó*.

X being for our SH sound, TX wil be our CH ov Church. This word, **txú**, meaning Stink (an other word in the tale), iz to be read like our Chew.

Letters may be doubled. The commonest sort ov double letters, in my way ov riting, ar double vowels—AA, EE, II, and so on. AA simply means one A after an other, an A ov double length: EE, an E ov double length: and so on. A double letter iz to mean what it seems to mean. Each letter iz to take efect.

UA iz not to be read *wa*, Spanish fashion, az if the U waz W: it iz to be two syllables, *u-a*. I dont mean that ther iz a

break between the U and the A, but the UA iz to be az much two syllables az EA, or any other combination ov two vowels. In the same way IA iz to be two syllables: it iz not to be read *ya*, az if the I was Y. And so in the case ov IE, and UE, and all U or I combinations. It iz important, in theze languages, not to confound U with W, nor I with Y: and in my riting ther wil be no confusion. A U or an I, like any other vowel, wil always amount to a syllable.

When the less than syllabic efect iz intended, the esential W or Y efect, then W or Y wil be *ritten*. And they wil be ritten, not only in WA, YA, and so on, with the W or Y coming first, but in the reverse sequences: AW, AY, EW, EY, and so on. And in reading theze reverse sequences (it may not be amiss to say) dont for a moment be misled by the tricks ov English spelling. Some times Indian and English wil agree: OY wil be like our OY ov Boy: EY, like the EY ov Grey: OW, like the OW ov Low. But AW wil not be like the AW ov Saw. This word, *káw*, meaning Hard, or Strong, that you see in the tale, iz not like our Caw, it iz nearly like our Cow. EW, that you see in this, *saqéw*, meaning to Dawn, iz not like the EW ov Few, it iz like the EU ov the Spanish Deuda. And so on.

The pronunciation ov W and Y iz not uniform throughout the Maya languages, nor even within the limits ov Kekchí. Acording to Kobán pronunciation, which iz Tiburtius's pronunciation, WA iz to be read az if it was GWA, *gwa*. WE iz to be read *gwe*: and so on. W, before a vowel, iz to be read, for Kobán, like GW.

And Y haz its Kobán alteration. This, *yú*, which means to Mix, in stead ov being pronounced like our word You (az it iz in the dialect ov Kaabón), iz pronounced, in Kobán, like our Dew, *DYU*. Y, before a vowel, iz to be read, for Kobán, like DY.

Theze Kobán alterations ar only before a vowel. In AW, AY, and so on, with the W or Y coming last, no G or D efect iz put in. But ad a vowel, and the efect apears. Take instances in the tale. This, **náw**, which means to Know, sounds nearly like our Now—whether in Kobán style or any other. But ad a syllable **ál**: **nawál**, so: and that word, which means Knowledge, iz to be read, for Kobán, az *nagwál*, with a G in it.—This, **laaw é**, means Your mouth. Ther ar two words. But in speaking, the two ar run together: and the hole thing wil be read, for Kobán, *laagwé*: again the G.—This, **jáy**, means Thin, or Shallow. It sounds something like our word High. But this word, **jayál**, that you wil see translated az Direction, and iz taken from **jáy**—Indian calls direction *thinness*—that derived word wil be read, in Kobán style, *jadyál*: with a D.

The combination ΛK (choke, K) wil mean that sound ov the Maya languages, which iz the twin ov K: what I call the stif K. In the same way ΛP , ΛQ , and ΛT , wil mean the stif sounds ov P, Q, and T. If you ar acquainted with the once celebrated system ov Father Flores, and the Franciscan missionaries, my ΛK iz what they rote with their letter *cuatrillo*, *q*. My ΛQ iz their *tresillo*, *ε*. My ΛTX (that iz to say, stif T, followd by X) iz what they rote, *gh*, so. And so on.

I think that that iz az much az I need say about the spelling. You may not altogether approve the spelling—and I dont stop to defend it—but I think you wil now be able to read it. The principal innovations it contains,—I wil just run over them:

The riting ov accent:

The distinction between H and J:

The recognition ov the choke az an independent consonant, and the introduction ov a letter for it:

The recognition ov double vowels:

The introduction ov W: and the disuse ov U and I for W and Y:

The analysis ov the stif consonants, and the disuse ov special letters for them.

Ther ar also innovations—or rather ther iz one sweeping innovation—in the division ov words: words ar divided by a fixt. rule, suitable to any language. But that iz more than I can go into.

The spelling ov the Indian waz the last thing left for me to speak ov: and having spoken ov it, this preface ov mine iz done. I leav you to the main thing: though the preface haz come to such a length that Im afraid the main thing, now, may begin to look like a mere apendix.

NAALĒB AKULBĪL AQE KUTĀN XBAN RELAQANKĪL XRABĪN XUKANĒB

Saa xwaklijík Xukanéb aqaxal ealqlá, ki ríl maa aní li xrabín saa xwaribaál. Ki paaltsók re éb li raj akanjél, ma xel ríl na rú txalén xsaqewjík. Eb aalán keb xyé naq inakáa. Keb laj xsiakí yalaq bár, ut maa miín keb xtáw. Maa aní ajtxik wán.

Numtajenáq xjoslaqíl Xukanéb xban xsatxík li xrabín, ki xtaqlá xboqbál eb laj usqil aj taktxíla, aalín eb xakabáa: tsuúl Pansúj, tsuúl Aqeqwáj, tsuúl maa Puaklúm, tsuúl Txiatsujáy, tsuúl Txitxén, tsuúl maa Tóak.

¹ THAT HAPPEND, AKULBĪL: Met with, Receivd, Sufferd. Akúl, to Meet, and so on.—In the belief ov Tiburtius and the Indians, ov course, the tale iz a true tale. It may not be exact, but it iz an acount that haz come down, ov things that did anciently happen: and might happen now.

² IN ANCIENT TIMES, AQE KUTĀN: a set compound. In itself, aqe merely says Time, and kután says Day.

³ Shukanép iz a conspicuous mountain to the south east ov Kobán. It iz the highest part ov the range ov mountains that separates the Kobán table land from the basin ov the Polochík, and iz the highest mountain ov the Upper Verapás. All the mountains in the story, except one, belong to the Shukanép range.

⁴ her waking, xsaqewjík: Her dawning. Saqéw, to Dawn: from saq, White. You can speak in Indian, az you can in Spanish, ov a person dawning.

⁵ The servants, Eb aalán: which simply says Thoze.

THING THAT HAPPEND¹ IN ANCIENT TIMES²
THROUGH THE STEALING OF SHUKANÉPS³
DAUTER

Shukanép having rizen very early, saw that hiz dauter waz not in her sleeping place. He askt hiz servants whether they had seen her since her waking⁴. The servants⁵ said that they had not. They made a complete search for her evry where, and not a bit⁶ did they find her. She waz no more there.

Exceedingly⁷ angry at the loss ov hiz dauter, Shukanép sent to call the worthy counselors, ov whom theze ar the names: mount Pansúh, mount Kekgwáh, mount Master⁸ Puklúm, mount Chitsuháy, mount Chichén, mount Master Flint⁹.

⁶ not a bit, **maa miín**: Not at all: literally, Not a fingers breadth. **Miín**, a Fingers breadth.

⁷ Exceedingly, **Numtajeñáq**. **Numtá**, to Exceed: on the base **NUM**, to Pass.

⁸ Master, **maa**. I say Master, only to avoid saying Mister. **Maa** (which cannot be accented) ansers, usualy, exactly to our Mister, and haz no other meaning in the language. The title iz ofen uzed with the names ov hils.

⁹ Flint, **Tóak**: the only one ov theze names that haz a clear meaning. Some ov the other names *suggest* meanings. For instance **Puaklúm** might be fancied to mean Earth smasher. **Púak** means to Smash, in Kekchí: and in some Maya languages (though not in any neighbouring Maya language) **lúm** means Earth.

Ēb ut ałín, txi jumpaát keb txál. Xukanéb ki él txi xakulbal éb, satxsó xatxoól, ra rá xakalúx. Ki xkutanobresí txi ru éb naq satxenáq li xloqlaj rabín, txi inakál na xnáw bár ta ko kanaáq. Alán út xyaalál naq xin taqlá ee boqbál, txán, re naq tee yé li ta ruúq tin baanú.

Ki txalqók mal Puaklúm, tiixil tsuúl, aj baláq: yáj, pútx, mamál, akurakú rix xban li xyuám: aj nalóq sal xyolajjk.

Ki xyé re aj Xukanéb: Taqlá xhitbál jołwía risinkíl kałibaq li txaabil łtsía wán aaw é. Taa yé eb ré naq o éb riłkin li etxkabál, wán sal xyánq li salqé jołwía li íłq.

¹ the counselors, **Ēb . . . ałín**: which simply says Theze.

² came, **keb txál**: **txál** means to Move in this direction, to Start to come.

³ upset, **satxsó**: Lost.

⁴ cherisht, **lołq**: Highly prized, Dear. Probably the same historically az **łołq**, to Buy.

⁵ hiz having a notion, **xnáw**: Hiz knowing: combined with the efect ov the subsequent particle ov mood, **ta**. To a filosofic Indian, one ov the most remarkable things about European languages, would be the fact that mood, az a rule, could be exprest only through a verb. Indian throws in particles ov mood with all sorts ov words: in this case with the word for Where, **bár**.

⁶ had gon, **ko kanaáq**: Had gon and remaind, Gon and stil waz. **Kaná**, to Remain.

And the counselors¹ at once came². Shukanép went out to receiv them, with hiz heart upset³, in pain ov mind. He informd them that hiz cherisht⁴ dauter had disapeard, without hiz having a notion⁵ where she had gon.⁶ And that iz the reason that I hav sent⁷ and calld you, he says, so that you may say what I ought to do.

Anser waz made by Master Puklúm, an old hil, wily: sick, dropsical, an old man⁸, hiz back bent with age: one that waz wize from hiz birth⁹.

He said to Shukanép: Comand to hav loost and led out two ov the fine dogs that you hav. Say to them that they ar to go to the place ov¹⁰ the neibour, who iz between the sun and the wind¹¹.

⁷ I hav sent, **xin taqlá**. I sent, would be **kin taqlá**. This dialect ov Kekchí distinguishes between the aorist and the perfect.

⁸ man: the Indian doezynt say Man, but **mamáá** iz an Old man: or a Grandfather.

⁹ from hiz birth, **saa xyoalajik**: the meaning iz, By nature. Our word Nature, and the Indian word, hav the same development ov meaning.

¹⁰ the place ov, **riakín**. **Iakín** iz With, and also the French Chez.

¹¹ between the sun and the wind. Tiburtius could not explain this. He told the tale az it waz told to him. Most likely what the expression signifies iz some point ov the compass, between the rizing sun, and a wind blowing probably from the south. The neibour, az you see later, iz another hil; perhaps about south east ov Shukanép.

Wi li łtsíł naked sułqí txáq, laa rabín maa aní arán:

Wi li łtsíł inłkál naked łkulún, reetalíl naq laa rabín arán wán.

Xukanéb ki xjultiká wiłtxík xkał wá txi ru éb li xłkial tsuúl. Eb alín keb xjunají li xłkałúx, keb xkutú li nałléb ki xyé maa Pułklúm. Jołkán naq Xukanéb ki xbóq li xłtsíł kałíb (maakwál łtsaqal łtsíł, kaq kój li jún, ut li jún txik híx), ki xtaqla éb txi xbaanunkíl li junxiláj ki xyé li putxej mamál.

Naq keb wulák a łtsíł alín sał li tsuúl keb taqlaák wíl, inłkál txik keb éł txáq toj txi xkáb li kután. Txi xkáb út li kután, majíláq na wakłí Xukanéb sał xwaríb, ak yook éb li łtsíł txi roybeninkíl.

Ki wakłí Xukanéb, ki xbóq li xłtsíł kałíb, re xpałtsbál li łkál rú keb ríl txaq. Li łtsíł keb xyé ré: Laa rabín xSułłkím xqa táw łkojłkó txi xbeen ráłq li tsuúl aj Łkix més. Inłkál koo txál txi jumpaát, xmaák naq txi xjuníl li kután bałkbook

¹ come back, **sułqí txáq**: Return hither. **Sułqí**, to Return: in the Karchá dialect, **sutłqí**: conected with **sút**, a Round, a Circuit, a Trip.

² others: not in the Indian.

³ unanimously, **keb xjunají li xłkałúx**: They united their minds. **Jún**, One.

⁴ leopard, **híx**. **Híx** iz any cat beast, but especially the big spotted beast.

⁵ where they had been: to giv the efect ov **txaq**. **Txáq** means something like Hither. The Indian says something like, What they had seen 'hither'. They had seen something, and the **txaq** signifies that they afterwards came here.

⁶ Basket grass, **Sułłkím**: the name ov a hil. The Karchá form ov the word iz **sujłkím**.

⁷ Thorn broom, **Łkix més**: an other hil, the hil the dogs wer sent to, the neibour between the sun and the wind. I dont know the plant, thorn broom, from which the hil iz calld: but **més** iz a tough weed uzed for brooms.—In the Indian, you see the hil Basket grass styld **xSułłkím**, with the prefix **x**. And Thorn broom iz styld **aj Łkix més**, with the prefix **aj**. The prefix **x**, to a persons name, signifies a female: and **aj** signifies a male. I hav been askt about theze prefixes, and I wil tel you what I think about them. I think they

If the dogs come back¹, your dauter iz not there:

If the dogs do not come, it iz a sign that there your dauter iz.

Shukanép advized again a second time with the other hils. Theze others² unanimously³ aproved the thing that Master Puklúm said. Acordingly Shukanép calld hiz two dogs (not mere dogs, one waz a puma, and the other a leopard⁴), and sent them to do az the dropsical old man previously said.

When theze dogs got to the hil they wer sent to, they did not start back til the second day. And on the second day, before Shukanép had rizen from hiz bed, the dogs wer already waiting for him.

Shukanép roze, and called hiz two dogs, to ask what they had seen where they had been⁵. The dogs said to him: Your dauter Basket grass⁶ we hav found sitting on the nees ov the hil Thorn broom⁷. We did not come at once, becauz⁸ the hole day

ar simply the remnants ov words for Man and Woman. In Kichechí, and other languages, Woman iz **ixóq**. In Kekchí, the word iz shortened to **íxq**. In the Chuh language, ov north western Guatemala, the word iz merely **ix**. And I think the last reduction ov the word iz this feminin prefix **x**. Again, the Kekchí for a Man iz **wínq**. But in several other languages the word iz **wináq**. Now Q, by length ov time, ofen turns to J. In the Hacaltenángo dialect ov Chuh, the word for Man iz **wináj**, with J for Q. And just az in other dialects ov that language **wináq** iz constantly cut down to **náq**, so in Hacaltenángo the form **wináj** iz constantly cut down to **náj**: and I think this masculin prefix, **aj**, iz simply a further reduction. One step further in reduction, that you might expect, would be to drop the A ov **aj**, and come down to the mere J: just az **íx** comes down to the mere X. And in at least the Tseltál language, ov central Chiapas, that step iz taken. The masculin prefix, in that language, iz the mere sound ov J. This masculin prefix **aj**, by the by, iz not to be confounded with that other prefix ov the same sound, **aj**, that you hav for instance in the second paragraf ov this riting, in **aj taktxía**, a Counselor. That **aj**, which ansers to the Or, ov Counselor, or the Er ov Londoner, haz nothing to do with sex.

⁸ becauz, **xmaák naq**: strictly, Its fault that.

oó xbán aj Akix més, ut koo raatxáb toj txi rú ʌqoqyín: xxiw re naq baa náw bár wan laa rabín.

Xukanéb ki laj xtáw xyaalál aalín, ʌkáʌ ki xbaanú, ki xtaqlá xmolʌkankíl txi xjuníl li xjunkablál. Ki xbóq li xaaʌamjé, ki xbóq li ʌkútx: Ayúq riʌkín li tsuúl Sakléʌtx, txán. Yeomáq rē, naq tin ʌtsaamá raj txi rú, naq txi xʌkúl, txi xʌkuulá, saʌ junáq xʌkuulebaal pék, txi xjuníl lin junkablál: li ʌtsaqal ʌtsaqal xbeén, aʌ li iyáj ixím.

Txi xjunil éb li wálʌq, txán, xiʌkanel xúl, joʌwíʌ li kaafib róq, na xwaʌtesí ríʌ riʌkin a ixím aʌán, hithó naq txeb wánq riʌkin laj Sakléʌtx, re xnimankíl rú li xʌkitxebaál, roybeninkíl naq tin taqlá wiʌtxík xʌkambal éb.

¹ being afraid ov your knowing, **xxiw re naq baa náw**: Hiz fear lest you should know,—might be a little more like the Indian.

² But then why should he hav let the dogs loose at all? You wil come across other incoherences.

³ understood how this waz, ki . . . **xtáw xyaalál aalín**: the Indian says something like—Found the nature ov this, Found the so-ness ov this. **Yaalál**, Nature ov: **yaál**, True, So. **Táw**, to Reach, to Find.

⁴ what did he do: a common formula in Indian narrativ.

⁵ sizzor tail, **xaaʌamjé**: a bird with a forked tail: a bird smaller than the frigate bird, and lighter colour: it comes about the beginning ov the rainy season.

⁶ **Sakléch** iz the one hil that does not belong to the Shukanép range. In stead ov being south east from Kobán, Sakléch iz about north west: and

we wer tied up by Thorn broom, and he did not let us loose til during the night: being afraid ov your knowing¹ where your dauter waz².

Shukanép when he fully understood how this waz³, what did he do⁴ but send and gather together the hole ov hiz goods. He calld the sizzor tail⁵, he called the hawk: Go to the hil Sakléch⁶, he says. Say to him, that I beg ov him, that he would receiv and put by, in one ov hiz stony repozitories⁷, the hole ov my goods: the first and foremost⁸ being the corn seed.

All my creatures⁹, he says, flying animals, and thoze with four feet, which feed on that corn, let them be there¹⁰ loose at Sakléch's for the magnification¹¹ ov hiz forest places, til such time¹² az I send again and get them.

far out ov sight. Sakléch iz about two days north ov Chamá, on the way to the salt springs. The name Sakléch, like Shukanép, haz no meaning in Kekchí.

⁷ stony repozitories: this iz a lime stone country, full ov caves.—Repozitory, *Δkuulebaál*: Putting-by place: from *Δkuulá*, to Put by, to Keep, to Store.

⁸ the first and foremost, *li Δtsaqal Δtsaqál xbeén*: The right right first.

⁹ creatures, *álΔq*: pigs, turkeys, and so on: animals kept by man. The wild animals belong to the household ov the hil, and he so speaks ov them.

¹⁰ be there, *wán*. *Wán* iz to Be, to Be some where, to Be situated.

¹¹ magnification, *nimankíl*: from *ním*, Big.

¹² til such time, *oybeninkíl*: strictly, Waiting for: the French En attendant.

Kó li *akútx*, *rotxbén* li *xaalamjé*, re *xyebál* li *xtaqlankil éb*. *Usilál* ki *sumén wia* laj *Sakléłtx*. Toj *joł* naq *Xukanéb* ki *xmolaká txi xjunil éb* li *xxúl*, re naq *saa akiál* *txeb xakám riłkin* aj *Sakléłtx* li *olób paáy* *txi xpál ixím*. Ko *éb* a *akila xúl alán*, *keb riqá* li *olób paáy* *txi xpál ixím*, ki *xakuulá* aj *Sakléłtx*.

Sakléłtx *xbeen* aj *łtsaám* re *Suqłkím*, *xrabín* li *xnimal* *Xukanéb*, *antxál xłtxoól* naq ki *xakulubán* li ki *łtsaamaák* *txi rú*. *Albán inakál* ki *xnáw* naq *xSuqłkím* ki *elqá* *xban* laj *sutúłq* aj *łkix més*.

łk *xlúb* *Xukanéb* *txi roybeninkil* li *xrabín inakál* na *nałtxók* *txi xakátq*, ki *xtaqlá* li *riłłtsín*, aj *łtxina Xukanéb*, *txi xakambál*. *Albán* laj *łkix més inakál* ki *ráj xakebál*. Aj *łtxina Xukanéb*, *txi rilbál xłqetłqetłl* aj *łkix més*, ki *xtaqlá* li *xjosłqej łtsía* *txi xbeén*. *łb* a *łtsía* *keb xpaáb*, *keb xhopoxí* aj *łkix més*: *txi mako* *txi jołkán* ki *risí* li *xrabín Xukanéb*. Ki *suałqí* laj *łtxina Xukanéb*, ki *xyé* re li *rás*.

¹ between them all, *saa akiál*: In multitude. *łkí*, Much, Many.

² the five kinds, li *olób paáy*. I dont know how many kinds ov corn ther may be. Each region, almost, haz its own kind. But in the story, no particular five kinds ar thought ov. The five iz merely a representativ number.

³ corn seed, *xpál ixím*: or Seed corn: literally, Mother ov corn.

⁴ suitor, aj *łtsaám*: Asker. Asking for a girl haz its formalities, and iz usually a protracted affair, not conducted by the suitor himself.—Hils further apart than *Sakléł* and *Basket grass* may yet be huzband and wife. In the Upper *Verapás*, near *Kaabón*, ther iz a mountain *łtsám*, which iz wife to *Seven ears*, a mountain away on the Pacific side ov the country. Mother *łtsám*, az they call her, used to eat people: and stopt eating them when she waz scolded for it by her distant huzband.

⁵ complied with, ki *xakulubán*: Accepted, Admitted: conected with *łkúl*, to Meet.

The hawk went, along with the sizzor tail, to tel their message. Sakléch anserd favourably. Whereupon Shukanép gatherd all hiz animals, so that between them all¹ they should take to Sakléch's the five kinds² ov corn seed³. They went, thoze many animals, they carried the five kinds ov corn seed, and Sakléch stored it.

Sakléch who waz the first suitor⁴ for Basket grass, dauter ov the great Shukanép, willingly complied with⁵ what waz askt ov him. But he did not know that Basket grass waz stolen⁶ by the circumventer⁷ Thorn broom.

Shukanép having become tired ov waiting for hiz dauter, who did not come near him⁸, sent hiz younger brother, Little Shukanép, to get her. But Thorn broom waz unwilling to giv her. Little Shukanép, seeing the pride ov Thorn broom, set⁹ hiz fierce dogs on him. The dogs obeyd, they bit Thorn broom all over¹⁰: but neither for that did he let out Shukanéps dauter. Little Shukanép returnd, and told hiz elder brother.

⁶ stolen, **elqá**: not a mistake for the regular passiv **elqáák**. **Elqá**, to Steal, iz iregular. The primary passiv, **elqá**, besides having its regular use, with a pozeessiv prefix, retains iregularly its primitiv independence ov thoze prefixes. **Elqá** itself takes the place ov the derived **elqáák**.

⁷ circumventer, **aj sutúaq**: conected with **sút**, a Circuit.

⁸ did not come near him, **inákáa na naatxók txi xakátq**: Not aproaches to hiz vicinity. **Ákátq**, lmediat vicinity: **txi xakátq**, Beside him. The word **Ákátq** iz probably conected with **Ákát**, to Burn: the notion being the same az ours—when you ar getting close to a thing, you ar warm.

⁹ set, **taqlá**: Sent.

¹⁰ they bit Thorn broom all over, **keb xhopoxí aj Ákix méx**: They made Thorn broom full ov holes. **Hóp**, to Pierce: **hopóx**, Full ov holes: **hopoxí**, to Make full ov holes.

Txi rabinkíl Xukanéb alín, numtajeñáq ki póλ. Ki xtaqlá xalán Abalás, retxkabál aj Λkix més, wi saλ usilál, wi riλkin maa usilál, ó txi risinkíl li xrabín.

Al út a xalán aj nawál alín, rixaqlí maλ Puλklúm, ki xkawresí ríb, ki xkút ríb saλ seebál txi xbeén aj Λkix més. Ut alán saλ jumpaát ki xλké ríb. Maa λkál txik ki rú ki xyé, kaλajtxik xλtsaamankíl txi ru li xalán naq alán ta oksínq eb ré txi rú li xnimal tsuúl Xukanéb.

Joλkán ki xbaanú li biλtbiλtej tífx. Ût Xukanéb ki λkojlá xλtxoól riλkin rilbál naq ki naλtxók li xsatxal rabín txi xλkátq. Ki xkúy xmaák laj Λkix més ki elaqánk ré. Ki xnáw rú joλ txaabil hiλbéj.

¹ angered, **póλ**: or Provoked. The proper meaning ov **póλ** iz to Be disarranged, to Get out ov order: for instance, a trap. Speaking ov meat' **póλ** iz to Go bad. Speaking ov people, az I say, it means to Be angerd, or provoked.—**Póλ** iz a verb. The common word for Angry iz **jósλq**. That waz the word in the second paragraf. **Jósλq** points more to the outward signs ov anger, and **póλ** more to the state ov mind. Besides **jósλq** may signify a permanent character: Coleric: Fierce. Fierce waz the translation in the paragraf before this. Whereaz **póλ** signifies a change: a change for the worse.—This **póλ** iz not to be confounded with **pó**, the Moon.

² Mother Abaás, **xalán Abalás**: an other hil ov the Shukanép range. Abaás iz the name ov a valuable timber tree.—Az for the title Mother, the word **xalán** does not precisely mean Mother: it means a female that haz had young: speaking ov women, you might say Matron. Any elderly woman iz commonly styled **xalán** (though not to her face), and sometimes—for example, in the next paragraf—I say Old woman.

Shukanép on hearing this, waz exceedingly angerd¹. He comanded Mother Abaás², a neibour ov Thorn brooms, whether by civil means, or b̄y uncivil means, to go and get out hiz dauter.

And this wize old woman, the wife ov Master Puklúm, made her self ready, and threw her self with a rush³ on Thorn broom. And Thorn broom⁴ at once surrenderd⁵. Nothing else⁶ waz he able to say, excepting to beg ov the old woman that she her self⁷ would bring them⁸ in before the great hil⁹ Shukanép.

So the smart old woman¹⁰ did. And Shukaneps heart waz set at rest¹¹ when he saw that hiz lost dauter came near to him. He forgave¹² Thorn broom who stole her. He recognized him¹³ az a good son in law.

¹ with a rush, **saΔ seebál**: In speed. **Seéb**, Light, Quick.

² Thorn broom, **aaán**: That.

³ surrenderd, **ki xaké rfb**: He gave himself. **Aké**, to Giv.

⁴ else; prezent in the Indian—**txik**.

⁵ she her self, **aaán**: That. You might leav out Her self, and emfasize the She.

⁶ them, **eb ré**: that iz to say—though the Indian does not say it—himself and hiz bride.

⁷ great hil, **xnimal tsuúl**: not merely Big hil: which would be **nimla tsuúl**.

⁸ old woman, **tiix**: which merely says Old.

⁹ waz set at rest, **ki Δkojlá**: Sat. The base iz **ΔkoJ**, to Sit.

¹⁰ He forgave, **Ki xkúy xmaák**: He endured hiz fault. **Kúy**, to Endure, to Last, to Tolerate.

¹¹ He recognized him, **Ki xnáw rú**: He new hiz face, New hiz prezenze. **Náw**, to Know.

Txi ríx alán, Xukanéb ki xbóq wiłtxík li xalamjé jołwía li łkútx. Xnuméal lin jołqíl txi xbeén aj Łkix més, txán. Ayúq riłkin li tsuúl Sakléłtx. Yeomáq ré, naq txi rix éb ajwía lin xúl, txi xłqajsí li łkila paáy txi rú ixím ki łkeéal txi xłkuulá.

Li łkútx jołwía li xalamjé koeb xbaanú li xtaqlankil éb. Alłban li tsuúl Sakléłtx ki sátx xłkaalúx, ki xyé: Łkál rú xłkulmán, naq na xyé, Xkós lin jołqíl txi xbeén aj Łkix més?

Li łkútx jołwía li xalamjé keb sumén: Wál, li xłkulmán, xSuqłkím ki elqá, út txi ríx alán xsumlá riłkin li tsuúl Łkix més: út wank éb txi xłkátq qa wał Xukanéb.

Á! txán xyaalál naq aj Łkix més xsumlá riłkin lin raóm xSuqłkím? Txán naq Xukanéb xbaanú wiłkín a balałqíl alín, toj joł naq laín xbeén aj łtsaám re li xrabín? Ê! nałléb inłkál kuuyél! Maa łkál txik na ráj, kałajwía junáq eełajúnk.

¹ by conveyance ov, **txi rix**. It would be a mis-translation to say On the back ov.

² various looking sorts ov corn, **łkila paáy txi rú ixím**: literally, Many sorts ov faces ov corn.

³ hiz keeping, **xłkuulá**: see page 203, note 7.

⁴ errand, **taqlankil**: Sending ov. **Taqlá**, to Send.

⁵ waz confounded, **ki sátx xłkaalúx**: Hiz mind became lost. **Sátx**, to Be lost.

⁶ slackend, **kós**: in the Karchá dialect, **kóts**. Not **łkós**, to Shrink, to Contract.

⁷ Sir, **Wál**: the same word az for Father. **Wál** iz uzed in speaking to a man: **mał**, in speaking ov him, and only az a prefix to hiz name. See page 197, note 8.

⁸ living with, **txi xłkátq**: Close to him, Beside him: see page 205, note 8. It iz the usual thing for a son in law to go and liv with hiz father in law, and work for him.

After that, Shukanép calld again the sizzor tail and the hawk. My anger against Thorn broom iz past, he says. Go to the hil Sakléch. Say to him, that by conveyance ov¹ thozе same beasts ov mine, let him return the various looking sorts ov corn² that wer given into hiz keeping.³

The hawk and the sizzor tail went and did their errand⁴. But the hil Sakléch waz confounded⁵, and said: What haz happend, that he says, My anger iz slackend⁶ against Thorn broom?

The hawk and the sizzor tail anserd: Sir⁷, what haz happend, Basket grass waz stolen, and since that haz married the hil Thorn broom: and they ar living with⁸ Master⁹ Shukanép.

O! how can it be that Thorn broom haz married¹⁰ my dear¹¹ Basket grass? How haz Shukanép practist¹² this deceit¹³ on me, and mean while I the first asker for hiz dauter? O! insufferable¹⁴ act! Nothing else does it need, but only a requital¹⁵.

⁹ Master, **qa waa**: the words say Our father: and so begins the pater-noster in Indian. The speakers here happen to be two: but a single speaker would stil say Our father, uzing the words az a title. To say **qa waa** ov an absent person, shows more respect than plain **maa**, which means Mister: you might almost translate **qa waa Xukanéb**, by saying Sir Shukanép: az we say Sir John.

¹⁰ haz married: the Indian says, Haz married *with*, **xsumlá riakín**. **Sumlá**, to Get married: conected with **súm**, a Mate, a Fellow: which also givs rize to **sumál**, a Pair.

¹¹ dear, **raóm**: from **rá**, to Love. The expression sounds a little sloppy, and an Indian, in the circumstances, would hardly uze it: but you must consider here that it iz put in the speakers mouth by the story teller.

¹² practist, **baanú**: Done.

¹³ deceit, **balaagíl**: on a base **bal**, to Cover up, to Hide.

¹⁴ insufferable, **inalkál kuuyél**: Not to be suffered. **Kuuyél**, from **kúy**: see page 207, note 12.

¹⁵ requital, **eeqajúnk**. **Eeqáj**, any thing given in return.

Yeomáq re ałán naq rajawal us kámk txi xerimbíl, txi ru xaqaxtesinkíl li ki xaké txin akuulá. Li ixím ki xaké txin akuulá, laín tin múq txi junáj wá. Txi xjunil éb li xxúl txeb kámq txi waxíl txi welejíl. Maa jarúj txík ta ríl riákin rú maa jun atoroláq li ixím.

Li xaaalamjé jołwía li akútx kuleb xaké li xtaqlankíl re Xukanéb. Ut ałín ki xtaqlá xboqbal éb laj taktxía, re naq txeb xyé akaa rú na rú na xbaanú.

Txi rú ajwía a kután ałán ki tiklá jún xñimal welej saa xyanq éb txi xjuníl li xúl. Āk xeb atxiłatxiłół xbán li xatsukajík, eb li txakwów, akitxel aáq, haaláw, joł txi xjunil éb li rotxbén: ko éb txi xsiakbál xtsakaém, ut inakáa keb xtáw.

Kaaajwílán, retxakulub éb li yák. Li yák numtajenáq txuúl rú, yó txi kisík, yó txi qixbák, keb ríl naq sííp li xsál. Akáa rú xaa tsaká txáq, txank éb ré, naq sííp laa sál, jołwía txú aaw ú?

¹ Shukanép, ałán: That.

² very much, rajawal: In the highest degree: from the obsolete ajáw, a Lord.

³ a single, maa jun: Not one. The Indian repeats the negativ.

⁴ came, ul: the sign of motion hither. The speaker puts himself back at Shukanéps.

Say to Shukanép¹ that it iz very much² better to die cut in pieces, than to deliver up what he put into my keeping. The corn that he put into my keeping, I wil hide for ever. All hiz animals, let them die ov rage and famin. Never again shal he see with hiz eyes a single³ grain ov the corn.

The sizzor tail and the hawk came⁴ and gave their message to Shukanép. And Shukanép⁵ sent and calld the counselors, that they should say what he might do.

On that same day ther began a great famin among all the animals. Already they ar distrest⁶ by hunger⁷, the peccary, the wood pig, the paca, and all their companions: they went to look for food, and they did not find it.

The only thing waz, they met with the fox. The fox waz making a great stink⁸, he waz farting, he waz belching, and they saw that hiz belly waz swollen. What hav you been⁹ and eaten, they said to him, that your belly iz swollen, and you ar making a stink?

¹ Shukanép, **aaín**: This.

⁶ Already they ar distrest: az we should say, When they wer now distrest: and so on.

⁷ hunger, **Δtsukajík**: in Karchá, **Δtsokajík**. The base iz **ΔTSOK**, or **ΔTSUK**.

⁸ waz making a great stink, **numtajenáq txuúl rú**: Exceeding waz the stink ov hiz prezence.

⁹ been: to giv efect to **txáq**. See page 200, note 5.

Li yák ki txaλqók: Wi síp lin sál, wi yook ín txi qixbák kaλ paλkál, saλ xakabál na li weλéj: aλ ajwía lin koλk náλq xin tsaká.

Laj paλtsonél keb ók txi seλék. Keb xyé txi ribil ríb xtaaqenkíl saλ muqmú alaj yiaλtía aλín, yal re xnaλbál λkál rú na xtsaká.

Keb ríλút naq kó li yák saλ li tsuúl Sakléλtx, saλ xtoón jún saqjoónák wán wía jún xmúl tekén. Aλ ut li tekén, txi λkaál, txi oλqób, nakeb él, nakeb ók, saλ jún riλtsilál li saqjoónák. Éb ut li nakeb él, nakeb él txi wank éb riiq ixím. Yook éb txi xakambál li ixím saλ li xmúl.

Arán ki xakojob ríb li yák, txi ré xbé li tekén: ki ók txi xmaλqbál li ixím txi ru éb laj iqanél, nakeb él saλ xakulbaíb li saqjoónák.

¹ breaking wind, **qixbák**: properly, Belching. Quantities ov words begin with stif Q, AQ az I rite it: for instance, in the heading ov the story, the word **Δqe**: but only two words in the language, so far az I know, begin with plain Q. One iz the word for Our, **qa**: and the other iz this **qixbák**. The base is **qix**.

² ends, **paλkál**: Sides, Quarters, Parts.

³ on account ov, **saλ xakabál**: literal, In the name ov.

⁴ I supoze: to giv efect to **na**.

⁵ the fact being: to giv efect to **aλ ajwía**.

⁶ made a meal ov, **tsaká**: Fed on. In the next paragraf I translate **tsaká** simply by Eat.

⁷ nuts, **náλq**: Fruit stones: such az ov plums, or alligator pears. The fox seems to say obliquely, That iz the sort ov fruit I hav been eating. The usual word haz nothing to do with fruit, or fruit stones.

⁸ began, **ók**: literal, Enterd.

The fox anserd: If my belly iz swollen, and I am breaking wind¹ at both ends², it iz on acount³, I supoze⁴, ov the famin: the fact being⁵ that I hav made a meal ov⁶ my little nuts⁷.

The questioners began⁸ to laugh. They propozed⁹ among themselvs that they should secrétly¹⁰ follow this liar, just¹¹ to know what it waz that he ate¹².

And they saw that the fox went to the hil Sakléch, to the base ov a clif where ther waz a nest ov weeweess¹³. And the weeweess, by scores, and by four hundreds¹⁴, wer coming out and going in¹⁵ at a crack in the clif. And thozé that came out, came out with loads ov corn. They wer taking the corn to their nest¹⁶.

There the fox seated himself, beside the weeweess path¹⁷: and began to snatch away the corn from the carriers, that came out from the junction¹⁸ in the clif.

⁹ propozed: **yé**, to Say, means to Propoze, in the construction **yé . . . xtaaqenkíl**.

¹⁰ secrétly, **saΔ muqmú**: Hiddenly. **Múq**, to Hide.

¹¹ just, **yal**.

¹² he ate: the Indian says He eats: uzing the prezent tense sign **na**.

¹³ weeweess: more sientificaly, Leaf cutter ants. The general word for an ant, in Kekchí, iz **sáuk**. But in Indian, az in English—at least in Central American English—the leaf cutter ant iz called by a special name: in Kekchí, **teké.a**.

¹⁴ by scores, and by four hundreds, **txi Δkaál**, **txi oΔqób**: az we should say, By tens and by hundreds: the Indian base ov counting being twenty. **Δkaál**, a Score: **oΔqób**, a Score ov scores.

¹⁵ wer coming out and going in: the idiom ov Indian says They come out, they go in: uzing the prezent tense sign **nak**.

¹⁶ A nest ov weeweess may be az big az your hand, or az big az a foot ball field. In fact, ov course, weeweess dont touch Indian corn. Foxes some times wil.

¹⁷ path, **bé**. Thozé ants make beaten paths.

¹⁸ junction, **Δkulbaífb**: Self meeting. **Δkúl**, to Meet: **ífb**, Self.

Arán keb xtáw li jun ltxól. Anaqwán xat qa táw, bár nak aa táw laa wá, txank éb. Keb xnáw xyaalál naq mako Aká ta peal rú na xakúx li yák, al peal li ixím ko eb xtáw li tekén, saal li naalajéj muqbíl wía xban li tsuúl Sakléatx. Sa éb xatxoól li xúl riakín li xeb xkutanobrés, ko éb, naked kilkót, txi xnumsinkíl txi ru Xukanéb.

Akál ki xbaanú Xukanéb, ki xxaqáb oxíb ltxajom tsuúl, aj Txiatséq eb xakabál, re xraobtesinkíl li tsuúl Sakléatx: al raj ki ráj keb xpéj ta li lkuulebaal pék ltsapaltsó wía li ixím.

Ki txál út li xbeén saaj tsuúl, na xrép xamlél txi rú li saqjoonák. Ki xaké xnaléb, ki xaké xatxoól, ki xaké txi xjuníl li xmeatséw, re xjorbál li pék, maa miín ki rú.

¹ They comprehended, **Keb xnáw xyaalál**: They new its sense, They new its nature. See page 202, note 3.

² was the fox eating, **na xakúx li yák**: Does the fox eat. See page 213, notes 12 and 15. The general word for Eat is **wáa**. **Akúx** is to eat grains or corn, or any thing that you crunch.

³ Happy, **sa éb xatxoól**: Their hearts pleazant. The usual expression. **Sá**, Pleazant: **ltxoól**, Heart, Soul.

⁴ discoverd, **kutanobrés**: Brought to light. **Kután**, Day, Light.

⁵ report it, **xnumsinkíl**: Cauz it to pass. See page 197, note 7.

⁶ All this about the fox, and the other animals meeting him, and the discovery ov the corn through the ants, though I should say it was the best known part ov the story, was precisely the part that Tiburtius himself did not know.—It might strike you az a curiosity,—here is the fox apearing in hiz European character ov a trickster. And you might fancy that the Indians had possibly got that European character ov the fox from something they had heard from Europeans, that is, from the Spaniards. You may dismiss that fancy. The Central American fox is a small grey animal which the Spaniards hav never calld a fox. They hav always calld it a bush cat. Ther is an animal ov the country, which the Spaniards do call a fox, and always hav so calld: but that animal, strange to say, is the skunk. If the Indians had got the European character ov the fox from the Spaniards, they would hav put the character on the skunk.

There the others found him. Now we hav found you out, where it iz that you find your food, they said. They comprehended¹ that nothing whatever waz the fox eating² but the corn which the weeweese had gon and found, in the place where it waz hidden by the hil Sakléch. Happy³ at what they had discoverd⁴, the animals went scampering to report it⁵ to Shukanép⁶.

What did Shukanép do, but apoint⁷ three bachelor hils, Chitsék waz their name, to torment⁸ the hil Sakléch: the thing being⁹ that he wisht them to rend¹⁰ the stone repository where the corn waz shut up.

And the first young hil came, and he flashes¹¹ hiz fire¹² against the clif. He put hiz wits, he put hiz heart to it¹³, he put out all hiz strength, in order to break the rock, and not a bit could he do it¹⁴.

⁷ apoint, **xaqáb**: Set up. **Xaqlí**, to Stand: and so on.

⁸ torment, **raobtesi**: from **rá**, Sore.

⁹ the thing being: to render **aa raj**.

¹⁰ rend, **péj**. **Péj**, to Rend, to Tear: for instance cloth.

¹¹ he flashes, **na xrép**: here again the Indian uzes the prezent. See page 213, note 12: and elsewhere. **Rép**, to Flash out, to Let fly. The same word would be uzed about squirting water on some body.

¹² hiz fire, **xxamlél**: the fire that iz natural to him. **Xamlél** iz the asociativ case ov **xám**, or **xáml**, Fire.—The fire natural to the hil iz lightning. Thunder and lightning iz understood to be an affair ov the hils. Thunder iz the voice ov the hils. The ecoing ov thunder among the hils iz the speaking and ansering ov the hils. In an other version ov this same tale, the chief persons ov the tale ar not calld hils, they ar calld thunders. In stead ov the sick old hil, ther iz a sick old thunder: and the three bachelor hils ar three bachelor thunders.

¹³ to it: not in the Indian.

¹⁴ do it: not in the Indian.

Ki txál wiłtxík li xkáb łtxajom tsuúl: maa miín ajwía. Rosołjśk naq ki txál li roxíl: jołbajwił txik ki xakúl ałán. Yál ta na joréł li saqjoonák txi ru éb. Ūs ta xutaanál eb ré, keb xłkałuxłá xyebál re Xukanéb naq éb li xmełtséw inłkál łtsaqál. Keb xseerałqí li jar sūt xeb xyál, ut li jarúb txi nałléb xeł roksí.

Txi rilbál Xukanéb naq éb li keb wulák inłkál eb xkawilál re xkałyankíl eb r.b riłkin li tsuúl Sakléłtx, ki xtenéb xtaqlankíl mał Pułklúm. Jumpaát ki xatxolób txi rú xyaalál li tix baanú.

¹ no more could he, **maa miín ajwía**: Likewise not a bit. See page 197, note 6.

² Not the least, **Yál ta**. Or you might say, Devil a bit. The literal translation would be some thing like Just not. See page 213, note 11. But the particle ov mood, **ta**, does not exactly mean Not. The efect iz some thing az if you said The clif just breaks for them—oh yes. The **ta** works some thing like the ironical Oh yes: though the irony ov **ta** iz merely constructiv. The **ta** throws the **yál** into unreality. See page 198, note 5.

³ rezolvđ. **łkałuxłá**, to Think, to Rezolv: from **łkałúx**, Mind, Purpose: itself compounded ov **łkál**, What, and **úx**, to Be done, Fieri.

⁴ related: or Discourst ov. **Seerałqí**, or **seerełqí**, from **seeréłqí**, a Talk, a Conversation.

⁵ arts, **nałléb**: or Devices. I hav now translated **nałléb** in several different ways. The base is **nał**, a variant ov **naw**, to Know: and the proper meaning ov **nałléb** iz a means, or instrument, ov knowing. Consequently it means Wits, Intelligence. That waz the meaning in the paragraf before this. But the word also means some thing that wits ar employd in: a Device, a Scheme, a Proceeding, an Act: ofen in a bad sense. In the speech ov

Again came the second bachelor hil: no more could he¹. Lastly came the third: and so again it happend to him. Not the least² does the clif break for them. Although it waz a shame to them, they rezolvd³ to tel Shukanép that their strength waz not suficient. They related⁴ how many times they had tried, and how many arts⁵ they had employd⁶.

Shukanép seeing that thozе who had been there⁷ wer not fit⁸ to face⁹ the hil Sakléch, determind to send¹⁰ Master Puklúm. He quickly explaind to him the nature ov what he waz to do¹¹.

Sakléch I made Act the translation. And the word comes to mean something so vague, even, az to say a Thing. That iz the translation in the title: Thing that happend, and so on. I hav also said Thing in the paragraf after Puklúms speech. An other translator might hav said Scheme.

⁶ they had employd, **xeΔ roksí**: They had put in. **Oksí**, from **ók**, to Enter.—Az for the **xeΔ**, the X iz the tense sign: and **eΔ** iz the same thing az **eb**, meaning They. The use ov **eΔ** in stead ov **eb**, in some situations, iz very common: but Tiburtius, in riting, nearly always sticks to **eb**.

⁷ been there, **wulák**. Ther iz no There in the Indian: but **wulák** means to Go some where, to Go and arive.

⁸ fit: or Prepared, Competent. **Kawilál**, Ability, Competency. From **káw**, Strong, Hard: which iz also the base ov **kawresi**, to Make hard, to Prepare. Prepare (or Make ready, az I hav translated) waz the meaning on page 208.

⁹ to face: you might say, to Confront: the Indian says, to Face themselves *with*. **Kaayá**, to Gaze at, to Face.

¹⁰ determind to send, **ki xtenéb xtaqlankíl**: He imposed the sending ov.

¹¹ he waz to do: the Indian says He shal do, **tix baanú**.

Ak xtáw xyaalál li mamáa li tenebambíl txi xbeén, ki xyé: Txán naq ta ruúq naq jún txi mamáa joa laín, numtajeñáq yaj ín, putx ín, síip li wú, síip li wóq, ta ruúq tin atók li kawil tsuúl Sakléatx? Wí li oxíib txi ninqil ál inakáa xeb rú txi xbaanunkíl, maa tojáa txik txi ruúq junáq akupakú rix mamáa joa laín.

Ūs, rosoajikáq, kaajta naán laín nebáa, txin yál. Wí nakin kám, kamenáq ná tin kanaáq.

Kím wiakín, wetxkabál wa Tóak: txin tolon laa húx, joawía laa xam pék, re xjibál in maál, joawia xtsirbál in xám. Káw txaa atók atxináq laa nimla wájb saa li welík: joabawia txik taa baanú saa xaqeíl lin akuluník.

¹ Az soon az the old man understood: the Indian says, Already the old man haz understood. Az for Understood, see page 202, note 3.

² in: not in the Indian.

³ possibly. The repetition iz in the Indian: ta ruúq, twice over. Rú, to Be possible.

⁴ much less, maa tojáa txik: some thing like saying Not thereafter: meaning, that it iz the opposit ov a consequence.

⁵ to make an end ov it, rosoajikáq: Let ther be an end ov it. Osóa, to Come to an end. The base is os.

⁶ becauz I am poor: and consequently must submit—would be the Indian order ov ideas. The word for Poor, nebáa, also means an Orfan, a Waif: and throughout the Maya languages, so far az I know, the word for Poor iz the word for Orfan. Az for a hil being poor, some hils ar said to hav money. Shukanép iz said to hav money.

Az soon az the old man understood¹ what waz imposed on him, he said: How shal it be possible that an old man like me, exceedingly sick az I am, dropsical, swollen in² my face, swollen in² my feet, shal possibly³ smite the strong hil Sakléch? If the three big youths hav not been able to do it, much less⁴ can a bent old man such az I.

However, to make an end ov it⁵, only perhaps becauz I am poor⁶, I wil try. If I die, why⁷, dead I shal be⁸.

Come with me, neibour Master Flint⁹: let me borrow your sand stone, also your fire stone¹⁰, to whet¹¹ my ax with, and to strike my fire. Beat some what loudly your great drum at my going out: so likewise do again at the time ov my coming in¹².

⁷ why: to anser in some way to the particle *ná*, thrown in after the word for Dead, *kamenáq*. *Ná* iz some thing like saying I supoze: see page 212, note 4.

⁸ be: the Indian says Remain. Indian haz that Spanish way ov saying Remain. See page 198, note 6.

⁹ Master Flint. That hil waz mentiond az one ov the counselors. It iz a hil at about the west end ov the Shukanép range, near the village ov Taktík.

¹⁰ fire stone, *xam pék*: not to repeat the hils name Flint.

¹¹ whet. *Jíá* means to Rub, and also to Whet.

¹² coming in, *akulúník*. *Akulún* means to Come: not in the sense ov moving in this direction, which iz *txál*, but ov getting here. See page 198, note 2.

Txalq át arín, át in tsentseréj. O aa lotxób aawíb txi ru xsaqjoonák aj Sakléltx. Arán taa tikíb xakotsakotsinkíl li saqjoonák riakín laaw é, toj reetál taa táw jun tenél homhó. Arán xjayál muqmú wía li ixím. Taaw abí naq aalán li pojpoj xyaababaál, taa xaqáb aawíb arán, roybeninkíl naq tin kawrés lin xám joawía lin kaáq.

Naq tin wuláq, bi akál aa xiwá. Xulxú naq tat élq. Bat él txi tertó, ban naq joakán na rú nakat in akát.

Kó li tsentseréj txi ru xsaqjoonák aj Sakléltx, ki xbaanú txi xjuníl li xyeéa ré. Reetál ki xtáw li homhookil saqjoonak pék, arán ki kaná: toj joa naq ki xjáp ré, re naq li tífx txi rabí.

Káw ki reekasí rib maal Puaklúm. Ki xkólq txaq ríb riakín txi xjuníl li xjosaqíl: na replók li xkaáq txi ru li homhookil pék xaqxó wía li tsentseréj, kolk púak ki kaná li pék.

¹ beak: the Indian says Mouth, é. Some times, to say Beak, they uze a word which also means front teeth. Ther iz no special word for beak.

² come: or Get there. See page 217, note 7.

³ Fly away: the Indian says Go out, tat élq. Él, to Go, or come, out.

⁴ and cried: not exprest in the Indian, but implied in uzing the word jáp, for Open. The ordinary word for to Open, iz té.

⁵ hil: not in the Indian, which merely says tífx, Old. You might say Old man. See page 207, note 10.

⁶ At a distance ov twenty or thirty leagues. See page 202, note 6.

⁷ stird himself, ki reekasí rib. Eéak, Matter, Trouble, What ails anything: eeká, to Feel: eekasí, to Cauz to feel, to Cauz a sign ov feeling in, to Move, to Budge, to Stir.

⁸ flung himself: the Indian says, Let himself loose. Kólq, to Loose.

Come here, you my wood pecker. Go and perch your self against the clif ov Sakléch. There you wil begin to tap at the clif with your beak¹, until you find a part that iz hollow. That iz the direction in which the corn iz hidden. When you hear that, that haz the hollow sound, there you wil take your stand, til I make ready my fire and my thunder.

When I come², fear nothing. Fly away³ head downwards. Do not fly away upwards, becauz so I might burn you.

The wood pecker went to the clif ov Sakléch, and did all that had been told him. Having at length found the hollow stone ov the clif, there he remaind: then he opend hiz mouth and cried⁴, so that the old hil⁵ might hear him⁶.

Master Puklúm stird himself⁷ strongly. He flung himself⁸ forward⁹ with all hiz fury: hiz thunder flashes out¹⁰ against the hollow stone where the wood pecker stands, and the stone waz shiverd to bits.¹¹

⁹ forward: the Indian says some thing like Hither—*txaq*: He let himself loose hither. The speaker puts himself at the clif and sees Puklúm coming. See page 200, note 5.

¹⁰ The flashing out ov thunder, iz lightning.

¹¹ the stone waz shiverd to bits, *koak púak ki kaná li pék*: Small fragments remaind the stone. In saying Little Shukanép, *Atxina Xukanéb*, the word for Little, or Small, waz *atxina*: ov which the base iz *ATXIN*. Here the word iz entirely different, *koak*. The only difference ov meaning iz that *ATXIN* iz singular, and *koak* plural. Ther iz no other such case in the language. —Az for *púak*, see page 197, note 9.

Puakbíl li akuulebaal pék, arán kul éfq li ixím akila paáy xbonól, joa jun bolól txi háa. Ki xpají rib li ixím saa atxóatx.

Ki suaqí ma Puaklúm, rotxben éb li akila xúl iqóm re li ixím. Xukanéb ki roybén li xxúl txi re li atsaqál okéb na xík saa xhilabaál. Út a okebaál aalan, Xpék atxolwínq xakabáa. Arán keb ók li xúl, arán keb xkanáb li rífq saa jún xnimál txaabíl txi káb. Arán út ki kaná txi jun elfk li oa paáy txi iyáj ixím.

Ki saóla xatxoól ma Xukanéb, joawia éb laj taktxía txi tsuúl. Keb xnimá li rokík li ixím riakín rajawál txi kawíl mám, kaáq, rálaq kaáq, akantia kaáq, naked xakulbé ríb saa ílaq.

¹ many colours: that iz, black, white, yellow, and red: the colours that Indian corn haz.

² ov it, **arán**: There: but not in the sense ov Yonder. **Arán** iz like the French Y: that iz, it does not point out a place, it looks at a place already pointed out. There, in the sense ov Yonder, iz léa.

³ spout, **bolól**. The base iz BOL, Round: not round like a circle, which iz the meaning ov an other base, SUR: nor round like a ball, which iz the meaning ov stil an other base ATOR: but round like a cylinder.

⁴ main, **atsaqál**: Right, Real, Proper: conected with **atsáq**, Price.

⁵ leads, **na xík**: Goes.

⁶ dwelling, **hilabaál**: strictly, Resting place.

⁷ Wild men, **atxolwínq**. The syllable **wínq** means Man. The **atxol** haz no clear meaning. I say Wild man, for **atxolwínq**, but the word Wild man does not express the hole idea. The hole idea iz a confuzed idea. The cholgwínks wer former inhabitants ov the country, and wer great magicians. They wer the authors ov the stone ruins that the country iz sprinkled with. The cholgwínks whistled, and the stones came in place. But at the same time that the cholgwínks ar imagind az great magicians, they ar also imagind az wild people, and even az hardly human. When you show an Indian a caricature portrait, he wil be likely to ask whether it iz a human being or a

The stony store house being smasht, the corn ov many colours¹ came out ov it², like a spout³ ov water. The corn waz spild on the ground.

Master Puklúm returnd, acompanied by the many animals carrying the corn. Shukanép awaited hiz animals at the main⁴ entrance that leads⁵ to hiz dwelling⁶. And that entrance place iz calld the Wild mens⁷ cave⁸. There the animals went in, there they left their loads in a magnificent⁹ room¹⁰. And there remaind for ever the five kinds ov corn seed.

Master Shukanép waz glad,¹¹ and so wer the counselor hils. They celebrated¹² the entry ov the corn with an extremity¹³ ov loud rumblings and claps ov thunder, shafts ov lightning,¹⁴ and snake lightnings, that crost each other in the air.

cholgwínk. It iz supozed that cholgwíinks stil exist and they ar some times identified with the Lacantúns.

⁸ cave, **pék**: Stone. A cave iz ofen calld simply a stone.—In an other Maya language, the Kichechí, ther iz also a word **pék**, but it does not mean Stone. Stone iz **abáj**, in that language: and **pék** iz the special word for Cave.

⁹ magnificent, **xnimál txaabíl**: Greatness ov fine. **Ním**, Big, Great: **txaabíl**, Good, Fine.

¹⁰ room: **káb** means a House, and also a Room.

¹¹ waz glad, **ki saóΔ xatxoól**: Hiz heart became glad. See page 214, note 3.

¹² They celebrated, **Keb xnimá**: They magnified. See page 203, note 11.

¹³ extremity, **ajawál**: utmost degree. See page 210, note 2.

¹⁴ shafts ov lightning, **ráΔq kaáq**: Tongues ov thunder. **ÁΔq** iz Tongue. A flame iz calld **ráΔq xám**, a tongue ov the fire: and lightning, in the same way, iz the tongue ov the thunder. **Kaáq**, which I hav been translating Thunder, iz the hole fenomenon ov thunder and lightning. But it means especialy the thunder clap. **Mám** iz the rumbling, and earth shaking ov thunder, and iz also said for distant thunder. My friend Mr. K. Champney, a long rezident ov the Upper Verapás, and a most accurat authority on things Indian, informs me that an Indian ov hiz district speaks ov the **mám**, vaguely, az an earth-shaking 'animal in the hil'. There you hav an other expression ov the belief I've mentiond: the person—or 'animal', or god—ov the thunder, inhabits the hil. See page 215, note 12.

Majiláq najting éb laj usqil aj taktxíl, Xukanéb ki xake éb riyaj ixím txi xjunil éb: re naq puukimbíl txi ru li xakitxebaál, eb li xxúl bea kaná txi maa akáa xtsakaém.

Aa út re li káw xatxoól naajojej tíx maa Puaklúm, ki xyé xakebál txi xjunil li akáa rú ta ráj: joawia ki xtenéb txi xbeén rilbál, xatxoolaninkíl, li xxúl keb txál Sakléatx.

Aaban li tsentseréj, wán akáa ki xakúl. Naq maa Puaklúm ki xkólaq txaq li xkaáq, li tsentseréj ki sátx xnaaléb. Inakáa txik ki él txi xulxú, joa li txaalqrabimbíl ré junxiláj, tertó txik ki él. Joakán naq inakáa txik ki rú ki xkól ríb txi rú xsaakléb li mamáa. Ki akát kaatxín li xbeén xjolóm xban

¹ withdrew, **najting**. **Najtín**, to Become far, to Withdraw: from **nájt**, Far.

² woodlands, **akitxebaál**. On page 203, I translated the word more literally by saying Forest places. **Akitxebaál** iz for **akitxeabaál**. **Akitxéa** iz Forest, Tall woods. **Txéa**, a Tree: **akí**, Much, Many: az a verb, to Grow, to Grow up.—Copse, young growth, iz **ál akáa**—Child ov the corn field: being the consequence ov a clearing. Bush, indiscriminately, iz **pím**, which merely says Thick: the same notion, apparently, az in our Thicket.

³ he put into his charge, **ki xtenéb txi xbeén**: He charged upon him. **Tenéb**, to Lay upon az a duty: **tentó**, Necessary. See page 217, note 10.

⁴ minding, **atxoolaninkíl**: from **atxoól**, Heart, Soul, Mind.

⁵ some thing happend to him, **wán akáa ki xakúl**: Ther iz what he met with. See page 196, note 1.

⁶ let loose, **ki xkólaq txaq**: Let loose 'hither': that iz, towards where the wood pecker waz. See page 221, note 9.

⁷ lost his senses, **ki sátx xnaaléb**: His wits became lost. See page 216, note 5.

⁸ In stead ov making off, **Inakáa txik ki él**: word for word, some thing like,—No longer did he go out. **Inakáa**, Not: **txik**, In continuation, More, Again, Longer: **ki**, Did, the sign ov aorist tense: **él**, see page 220, note 3.

⁹ head downwards: the Indian does not say Head, nor Downwards, but Head downwards iz the meaning ov **xulxú**. **Xulúb**, to Put head downwards

Before the worthy counselors withdrew¹, Shukanép gave corn seed to all ov them: so that it being scatterd over their woodlands², their animals should not be left without food.

And to the stout hearted wize old Master Puklúm, he offerd to giv whatever he should wish: and he put into hiz charge³ the over sight, and minding⁴, ov hiz animals that had come from Sakléch.

But the wood pecker, some thing happend to him⁵. When Master Puklúm let loose⁶ hiz thunder, the wood pecker lost hiz senses⁷. In stead ov making off⁸ head downwards⁹, az comanded to him beforehand, he made off in stead¹⁰ upwards. Hence he waz not able to save himself from the old mans bolt¹¹. The top

The base is xul. In the Indian languages outside the Maya circle, an amuzing thing, very ofen, iz the catching at combinations. In the Sóke language, ov Chiapas, for instance, Mud iz something like Watery earth (*nas tsokó*). A Bat iz the Skin bird (*naka hón*). In the Maya languages, not only do you not find thozе quaint, or even childish combinations, az they may seem to us, but you ar very ofen struck by something ov an oppozit sort. The complete idea ov Head downwards, az you see, iz containd, in Kekchí, in the single syllable xul. And if in stead ov Head downwards, you think ov saying Rump upwards, *that* complete idea iz containd in an other single syllable, xip. So far from one word ov ours being spread out into two or three, az in some languages, you see the sense ov two or three ov our words cramd into one syllable. Az other instances, you might hav noticed the syllables meaning the various kinds ov roundness (page 222, note 3). And none ov the syllables that I speak ov can themselfs be analyzd. The Maya languages swarm with insoluble monosyllables.

¹⁰ in stead: to giv efect to the Indian repetition ov **txik**. See note 8. The **txik** is again repeated in the next sentence, and left untranslated.

¹¹ bolt, **saakléb**: Means ov striking: from **sáak**, to Strike.

xxamlél li kaáq. Joakán út naq káq xbeén xjolóm xkaná li tsentseréj tixtó ʌqe kután.

Toj arín na raqéʌ reetalil éb li najter tsuúl: maʌ Xukanéb, Pansúj, ʌqeqwáj, maʌ Puʌklúm, xʌʌan Abaʌás, ʌkix més, Suqʌkím, maʌ Tóʌk, Txitsujáy, Txitxén, ʌtxina Xukanéb, xbeén Txiaʌséq, xkáʌ Txiaʌséq, róx Txiaʌséq: joʌwíʌ laj usil kawil Sakléʌtx: li ki kaná txi wán xraʌl xʌtxoól: txi wán xjosʌqíl txi xbeén Xukanéb, rotxbén li xmaa usej rabín.

Raqík

¹ lightning, **xxamlél li kaáq**: Fire ov the thunder. See page 223, note 14

² ever, **tixtó ʌqe kután**: the words ar some thing like saying Til time and day. See page 196, note 2. **Tixtó**, Til, Terminated. **Tíx**, to Come to an end: for instance, a road: to Terminate. Also to Grow old: and hence **tíx**, Old: see page 220, note 5.

³ According to an other version ov the story, the top ov the wood peckers head iz red, becauz Puklúm put a red napkin on the wood peckers head, when he sent the wood pecker to the clif: the red napkin being some thing vizible at a distance. Most Indians now wear straw hats, but the proper head dress ov an Indian man iz a napkin, tied in some way round the top ov the head. And a birds top not iz ofen calld its napkin.

⁴ And here, **Toj arín**: Til here. Indian haz the same idiom az Spanish.

ov hiz head waz a little burnt by the lightning¹. And so it iz that the wood pecker haz ever² remaind with the top ov hiz head red³.

And here⁴ ends the record⁵ ov the ancient hils⁶: Master Shukanép, Pansúh, Kekgwáh, Master Puklúm, Mother Abaás⁷, Thorn broom, Basket grass, Master Flint, Chitsuháy, Chichén, Little Shukanép, the first Chitsék, the second Chitsék, the third Chitsék: also the worthy stout Sakléch: who waz left with soreness ov heart: with anger against Shukanép, together with hiz il doing⁸ dauter.

End

⁵ record, **eetalíl**: the asociativ case ov **eetál**, a Sign, a Mark, some thing to go by, a Tally, a Record, a History, **Eetá**. to Mark.

⁶ ancient hils, **najter tsuúl**: literaly, Long ago hils. **Najtér**, Long ago: from **nájt**, Far, Long.

⁷ This Mother Abaás, acording to one acount, afterwards turnd into a snake. A mountain may be a snake. Some say that mount Shukanép iz a snake. They say that he waz formerly coild up, and afterwards, I forget on what ocasion, sprang out. The mountain haz a long waving outline.

⁸ il doing, **maa us**: the same word would mean Wicked. **Ús** iz Good, Well doing, Worthy: and **maa ús** iz the oppozit. An other word for Good, that haz been uzed, iz **txaabíl**: see page 43, note 9. **Txaabíl** means Good ov its kind, Good in itself. **Ús** iz Good *for* something: you might almost say Useful.



ON THE ROAD TO KOBÁN



TIBURTIUS KAÁL

SEE PAGE 185



"THE HIL WHICH IZ TO THE RIGHT IZ WHERE TIBURTIUS IZ BURIED"

SEE PAGE 186

